

## VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, OCT. 25, 1837.

BAPTIST STATE CONVENTION.  
EDUCATION SOCIETY.

The Vermont Branch of the Northern Baptist Education Society held a spirited meeting, in the course of the session. Bro. Simon Fletcher, of Fairfax, stated a plan for raising one hundred dollars, on the spot:—he would be one of twenty to raise the sum, although his means were very small. The amount was raised in a few minutes.

**TEMPERANCE AND MORAL REFORM.**  
Resolutions were passed, sustaining these objects.

## ANTI-SLAVERY.

The Committee on the subject of slavery, reported the following address and remonstrance, which was ordered, by the Convention, to be published in the Vermont Telegraph—Extra, signed by the Chairman and Secretaries of the Convention, and sent to all the Baptist Churches in the Southern States of the American Union.

**The Baptist Convention of the State of Vermont, to the Baptist Churches in the Southern States of the American Union:** Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

**BELOVED BRETHREN:**—Although the great Head of the church has cast our lot in a region remote from that which you occupy, we rejoice that the truly renovated heart can gather within the expansive embrace of its good will, all who in every place call upon the name of our Lord Jesus Christ. While we cherish, as we trust, the warmest gratitude to the Father of mercies, for all the success that has attended the gospel in the southern portion of this highly favored nation,—we would not conceal the peculiar satisfaction we feel, in knowing that so numerous a body of professed believers have there been led to embrace substantially the same views which we ourselves hold, of the Christian doctrine and ordinances, and of ecclesiastical order. Acknowledging as we do in common with you, one Lord, one faith, and one baptism, and belonging as we do in common with you, to the same great religious denomination,—permit us, to assure you of our fraternal affection and sympathy, and of the deep concern we feel in your spiritual well-being.

An earnest wish to be instrumental of promoting your Christian purity, comfort, and peace,—no less than a solemn conviction of duty on our own part,—impels us to address you in relation to a topic of absorbing and painful interest. We allude to the toleration and countenance, which, as we learn from authentic sources of information, the southern churches in general are giving to the system of domestic slavery. We solicit your attention to a few suggestions touching this matter. We come to you, as we trust, in the spirit of meekness; and we beseech you to give us, in the same spirit, a patient and candid hearing.

We cannot pretend to know with exactness the extent of your connection with slavery. But from intelligence received through various channels, both public and private, we are compelled to believe that many,—perhaps most of the southern churches embraced in the fellowship of our denomination, are accustomed to admit slaveholders to membership, and to retain them in good standing, without reproach or censure;—nay, that many of these churches are actually sustaining slaveholders in the ministerial office.—Such a state of things, among the professed disciples of Him who came to preach deliverance to the captives, and the opening of the prison to them that are bound,—we cannot contemplate without the deepest affliction. Nor can we believe that we ourselves should be guiltless,—sustaining to you, as we do, the relation of brethren, of a common name, and a common faith,—if we should neglect to address to you, in regard to your countenance of the slave system, the language of kind but firm and earnest remonstrance. We conceive that God has required of us this proof of brotherly love. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." These divine injunctions, we regard as sacredly imperative.

Pemitt us to assure you, then,—and we do it not reproachfully, but sorrowfully, not in anger, but in faithfulness,—that in our deliberate judgment, the support you are giving to the system of slavery, by retaining slaveholders as members of your churches, and sustaining them in the ministerial office, is utterly wrong, and ought immediately to be withdrawn. We regard the system itself, which you are thus aiding and abetting, as one of unutterable atrocity. We firmly believe, that to traffic in men, to buy or sell them, or to claim or hold them as property, is a sin of the deepest dye,—that it involves a flagrant violation of the rights of man, and a bold infringement of the laws of God,—and that it is entirely inconsistent with the benevolent spirit and the holy precepts of the gospel of Christ. In speaking thus, we do not allude to what may be termed the accidents of slavery,—the excessive labor, the barbarous punishments, the scantiness of food and clothing, the privation of mental and moral culture, and the violent disruption of family ties, which are often,—we fear generally,—the concomitant evils of the system;—but we mean the constituent element of slavery,—the smothering of God's image,—the reducing to a mere chattel, an article of merchandise, the purchase of the Savior's blood. It is of the simple holding of property in man, of slavery in its mildest possible form, that we speak,—when we say that in our deliberate judgment, it is an outrage upon man, and rebellion against God.

To every man, God has given a right to himself. All his powers, of body and of mind, have been bestowed, not upon another, but upon him, and they are his own. His title to himself is manifest from the simple fact that he is a man. If this title is valid in one case, it is equally valid in all cases. If one man, then, claims property in another, he denies the right of that other to himself,—a right which God has conferred alike upon all. And if he proceeds to enforce the claim, in other words, if he becomes a slaveholder,—he is guilty of violating the common right of humanity, and that in which all other rights are involved.

The slaveholder tramples upon the laws of God. The eighth commandment of the decalogue forbids the taking away, by force or by fraud, that which belongs to another. If one man deprives another of any part of his rightful possessions, no matter how trifling the amount, he is a transgressor of this command. But the slaveholder despoils his victim, at one fell swoop, of the whole. He takes away every thing; he robs his brother, not only of all his possessions, but of himself. He is guilty, therefore, of the highest kind of theft.

Slavery is opposed to the teachings of the gospel. The religion of Jesus Christ is a religion of benignity and love. It breathes peace on earth, good will towards men. But the slaveholder, in violation of his benevolent and gentle spirit, wages perpetual war with his fellow. The fundamental precept of Christianity, with which all its other requirements harmonize, is that which enjoins mutual kindness and reciprocity. "Thou shalt love thy neighbor as thyself,—and whatsover ye would that men should do to you, do ye even so to them." But this equitable and holy precept of our divine Teacher and Lord, the slaveholder constantly violates. No man, acting freely, can choose to be a slave. Consequently, no man who yields obedience to the law of Christ, can hold another in slavery. Let his authority be universally admitted and respected, and the whole system of involuntary servitude, must immediately cease to exist.

It is not our purpose, however, to exhibit here the Bible argument in proof of the sinfulness of slavery. To do so, would carry us far beyond the limits to which, in a circular of this kind, we must be restricted. Still, we cannot forbear to allude for a single moment, to the unwarrantable assumption sometimes made, that slavery was permitted to the Jews under the Mosaic dispensation. A diligent examination of the record, will set this matter right.—It will be found that the only servitude authorized by the Hebrew legislator, was voluntary,—that the term of service was limited,—and that a just and equitable compensation was secured to the servant. Servants were indeed bought, but only of themselves;—the buyer required, not a right of property in the person of the servant, but only a claim to his services for a specified time, for which he paid in advance. This claim could not be transferred,—and it was forfeited by the first instance of harsh or rigorous treatment.—Such was the servitude of the Mosaic economy. Slavery, or that unjust and compulsory servitude which originates in man stealing; was never allowed by the Hebrew law. On the contrary, that law was a charter of freedom to all who dwelt under its sheltering wing. Hence the language of the Jews to our Savior, "We be Abraham's seed and were never in bondage to any man; how sayest thou, ye shall be made free?" Instead of authorizing slavery, the law condemned it. It denounced its curse upon him who should steal, hold as property, or make merchandise of, his fellow man.

And yet, notwithstanding the explicitness with which the sinfulness of slavery is taught, both in the Old Testament and the New,—by retaining slaveholders in your fellowship, and sustaining them in the ministry, you are giving to the slave system your support and approbation.—You are bearing testimony in its favor.—You are saying to the world, that it is right. We say it in kindness,—but fidelity requires that we should say it,—so long as you thus connive at, or countenance this system of abominations, we are compelled to regard you as participants in its guilt. Bear with us, brethren. We would not willingly give you pain. We are not your enemies because we tell you the truth. It is because we earnestly desire your true prosperity, and because we wish to see the Christian name cleared from reproach and dishonor,—that we declare to you our firm conviction that the churches ought no longer to tolerate slaveholding in their members. And we beseech you, by the love of our compassionate Redeemer, by your own attachment to his precious cause, and by the anguish of the heart-broken slave, to purify yourselves, with the least practicable delay, from all participation in this sin.

We conceive it to be the duty of every church, to record its testimony against slavery. Churches composed in part of slaveholders, we think, ought kindly and faithfully to admonish them of their wrong, and to require of them, as an indispensable condition of continued membership, repentance, and fruits meet for repentance,—in other words, the immediate emancipation of their slaves. And no church, we think, ought hereafter to admit a slaveholder to fellowship, or to recognize a slaveholder as a minister of Christ.

We are aware, dear brethren, that such a course cannot be adopted without great sacrifices and acts of self-denial; and that to pursue it consistently and perseveringly, must require much firmness and Christian fortitude. But duty must not be neglected, because its performance may subject us to inconvenience, reproach, or persecution. The laws of Christ are imperative, and must be obeyed, at whatever hazard. In the mean time, his grace is sufficient for you,—so that in obedience

to his commands, you may confidently expect his protection and favor. Remember the blessedness of such as do his commandments, and especially of such as suffer for righteousness sake. Remember the *two* denounced upon oppressors, and such as use their neighbor's service without wages. The hire of the laborers, which is kept back by fraud, *crieth*,—and the cry has entered into the ears of the Lord of Sabaoth. Remember that God requires his people to sympathize with them that are in bonds, as bound with them; to open their mouths for the dumb; to plead the cause of the poor and needy; to break every yoke; and to let the oppressed go free. "If thou forbearest," is his language, "to deliver them that are drawn unto death, and those that are ready to be slain,—if thou sayest, Behold we know it not;—doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Finally, (in connection with the fact that many of the slaves are embraced in your churches,) remember that your final Judge, and ours, has appointed his afflicted and suffering people his representatives on the earth,—and that he has signified his intention to reward every act of kindness, and to punish every act of cruelty done to them, as if done to himself in person. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

And now, dear brethren, may the Lord give you understanding in all things, and a heart to do his will. The Lord bless you and keep you, and cause his face to shine upon you. The Lord dispose you to do justly, love mercy, and walk humbly before him; and finally give you an inheritance with all them that are sanctified.

**Resolved**, That the foregoing be published in the Vermont Telegraph—Extra, signed by the Chairman and Secretaries of the Convention, and sent to all the Baptist Churches in the Southern States of the American Union.

**J. D. FARNSWORTH, Moderator.**  
**O. S. MURRAY, one of the Secretaries.**

The principal opposition which this circular met, came from brother Joseph Freeman, of Saxton's River. He was opposed to slavery, but—he was afraid anti-slavery, in this shape, would make division—he could promise the Convention that it would make a disruption in their ranks—he could not sign this article, as one of the Secretaries of the Convention—slavery was sin, but—it was not a subject to be meddled with by Baptist ministers, and the representatives of Baptist churches, at this time, or in this place.—this sinful thing he believed to have been in the church of the Lord Jesus Christ, while he was upon earth; and it was not attacked or meddled with by him or his apostles, therefore we are to let it alone, as now existing in the Southern churches of the American Union!

When called upon for his proof, in support of such absurdities and monstrosities, he was altogether embarrassed and nonplused. Any man occupying such a position is truly an object of pity and of prayer. The Lord grant them heads to know, and hearts to obey, the plainest precepts of the gospel and the commonest dictates of humanity.

Brethren, next Monday evening, (the last in the month,) is the Monthly Concert of Prayer for the enslaved. At that time, between two and three thousand of these Circulars will be on their way to the Southern churches. Let there be a general assembling on that occasion, among all who believe in the propriety, duty, and efficiency of such measures; and let there be one united prayer before the throne, that conviction may be produced in the minds of those to whom the address is sent, and that good may result to the poor slave and to the proud oppressor.

## PEACE.

The Committee on the subject of Peace reported the same resolutions which were before the Addison County Association, and to be found in another place in this paper. The report was accepted and laid on the table. The opposition brought against the passage of the resolution may be summed up in a single sentence. It was the *dangerous consequences of perfect obedience to God's holy law*. Who will believe it, when it is told that the preacher of the introductory sermon, who, but the day before, related the anecdote of Wolff and the Rabbi, mentioned in last week's Telegraph, now opposed these resolutions which naturally grow out of the very principles which his previous allusion was calculated to inculcate? The first resolution, he said, [and about every other opposer conceded the same,] was correct; "but the second would be opposed by every man who wears a feather in his cap." What a terrible thing for the ministers and followers of Jesus Christ to do the least thing that would subject them to opposition from those who wear feathers in their caps, and learn and teach how to spill human blood and to trample on God's law!

Then, "it would make division in the Convention." "United, we stand." "We must not be divided." "Subjects on which there is a difference of opinion must be let alone. It is useless, and worse than useless, to discuss matters about which we differ."

But how is truth to be found, pray tell? What, like discussion, will find it? Surely, there is no need of discussion where there is no difference of opinion. The fact that

there is difference of opinion, is the very reason why there should be discussion.

Again: Will those who receive the first resolution, tell how they reject the second? Let them, if they can, break the link, "therefore," which connects the two. In my humble opinion, it cannot be broken by all the power of earth and hell. If "the precepts and examples of our Savior teach peace on earth and good will to men"—and if "his precepts are to be obeyed, and his examples to be imitated, by all his followers," then it must follow that "all war and fighting is sinful, and consequently to be abandoned, abstained from, and reprov'd, by every follower of Christ."

The second and third resolutions are as inseparably connected, as the first and second. The three are three links of one chain that never can be broken.

On the whole, the Convention had a profitable session. Good—great good, was done, it is hoped and believed. A few individuals, who were disturbed and thrown off from their balance, by the introduction of Anti-Slavery and Peace, were disposed to complain. But I ask them the question, seriously, whether they believe there would have been the least disquietude, if they had not opposed discussion? Why was there no disturbance when the subjects of Temperance and Moral Reform came up? Simply because no one opposed discussion. Let those, then, who felt disturbed, candidly ask themselves whether their own disturbance was not of their own making. With one fact, perhaps, they are not acquainted,—which is nevertheless a fact. The Peace resolutions were laid on the table, by the help of the friends of Peace, merely as a conciliatory measure. One brother, in particular, came to me, immediately after casting his vote that way, and stated that he had so acted. The Baptists in Vermont, very generally, will soon go for Peace, against all war. The best heads and hearts are brought to a stand,—and many of them are already enlisted against the bloody, irrational, anti-Christian system. Many who are already convinced that war is sinful, are, no doubt, acting, at present, somewhat on the principle advanced by a venerated and valuable brother, while the question was before the Addison County Association. He saw nothing, he said, in the resolutions, which the gospel does not require; and the best and only reason he could offer for not urging the immediate passage of all of them was, that he was afraid of putting too much new wine into old bottles.

The hour has arrived for the press to start, and other matter in type prevents the extension of remarks.

**ADDISON COUNTY ASSOCIATION.**—The following resolutions were adopted by this body, at its late session, except the last on Peace, which were laid over to the next session:

## SLAVERY.

**Resolved**, That our views of slavery are the same which we have heretofore expressed. We hold it to be a sin, of the first magnitude, which ought to be repented of and abandoned,—immediately, by individuals and by the nation—a sin, against which all God's ministers ought to preach, and all Christians to pray—a SIN, so plainly, and pointedly, and frequently rebuked and denounced in the Bible, and now so long and so faithfully exposed before the American public, that we recommend to the churches composing this body, not to admit to communion those who practice, or advocate it, until they repent.

**Resolved**, That our delegates to the State Convention be, and hereby are, instructed, to use their influence in the coming session, to have a suitable remonstrance sent forth from that body, to all the churches in this nation who directly or indirectly participate in this sin.

## MORAL REFORM.

**Resolved**, That the prevalence of licentiousness in our cities and large towns, and throughout the country,—and the efforts made by the slaves of this meanest and most debasing of vices, to decoy the youth of both sexes from the paths of virtue into the way that goeth down to hell, call for special and persevering efforts in the cause of Moral Reform.

**Resolved**, That we consider it the duty of ministers, and all professors of the religion of our Savior, to practice [obey] the precepts of scripture, with reference to the sin of licentiousness, as they do with reference to every other sin, by preaching the doctrine of repentance, and by holding forth the word of truth.

**Resolved**, That we highly approve of the efforts making for the suppression of this vice, and would urge the churches to increased exertion.

## TEMPERANCE.

Fully believing your preamble and resolution of last year, that Total Abstinence is the only consistent ground for Christians; and believing that the churches have no security against intemperance and the consequent disgrace of the cause of God, until they stand on the pledge of Total Abstinence from all intoxicating drinks, therefore

**Resolved**, That we believe it to be the imperative duty of the churches severally, for the security of God's glory, and the honor of his cause, kindly, but perseveringly to agitate this question, until each member stand secured by this life-guard from fall and final ruin.

## BIBLE CAUSE.

**Resolved**, That this Association regard it to be the duty of the American and Foreign Bible Society to give to the world an entire and correct translation of the word of God.

**Resolved**, That said Society has a claim on our fervent prayers and liberal contributions; and is second in importance to no other that now claims the attention of the Christian world.

## PEACE.

**Resolved**, That the precepts and the ex-

amples of our Savior teach "peace on earth and good will to men;" that he laid down his life in obedience to the principle of non-resistance—of rendering good for evil, leaving vengeance to the Lord; and his precepts are to be obeyed, and his examples to be imitated, by all his followers.

**Resolved**, Therefore, that all war and fighting is sinful, and consequently to be immediately abandoned, forever abstained from, and always reprov'd, by every follower of Christ.

**Resolved**, That to be in preparation for war, is not the way to prevent war, but, on the contrary, directly calculated to induce it; therefore it is the duty of all Christians to discountenance and testify against all military trainings,—the keeping of standing armies,—the building of fortifications,—the establishment and maintenance of institutions of learning for teaching the art of war, and all means and measures by which the unchristian, irrational practice is perpetuated.

## PERIODICALS.

Whereas we deeply regret the seeming apathy that prevails, in the minds of freemen and Christians at the present day; and whereas an effort has been made to muffle the press and to stifle discussion—the very safeguards, (under the blessing of God,) of our religious liberty and our inherent rights—therefore

**Resolved**, That it is the indispensable duty of every head of a family to patronize some one or more of the religious periodicals of the day, through which they may learn the progress of reform in all its parts, and through the columns of which they may speak their minds on all moral and religious subjects—slavery and licentiousness not excepted.

**Resolved**, That we recommend the Vermont Telegraph, as a paper worthy the attention of every individual, from its cheapness, and from the Christian fidelity with which its columns are furnished with matter.

We also recommend the Gospel Witness, the Missionary Magazine, the Advocate of Moral Reform, the Youth's Cabinet, and the Mother's Monthly Journal.

## For the Vermont Telegraph.

**ORDINATION.**—On the 11th inst., brother Thomas S. Rogers was solemnly set apart to the gospel ministry, at Pownal, Vt., by ordination.

Elder Wm. Grant, of Moriah, New-York, preached the sermon on the occasion, from Acts iv, 13: "And they took knowledge of them that they had been with Jesus."

Elder S. Hutchins, of Bennington, offered the ordaining prayer, and imposed hands with Elders Tripp, Matteson and Dutcher.

Elder L. Covell, of Adams, Mass., gave the charge. The band of fellowship was presented by all the ministering brethren present. Elder J. Keach, of Hoosick, N. Y., addressed the church. Concluding prayer by Elder Dutcher. Hymn and Benediction by the pastor elect.

## S. HUTCHINS, Moderator.

**J. KEACH, Clerk of the Council.**

On the 4th page of this paper, will be found a communication from John Forsyth, Secretary of State, in reply to the Texan Minister, from which it appears that the annexation of Texas to the U. States may not be looked for, until Mexico first relinquishes claims upon Texas. This, however, furnishes no good reason for suspending the work of petitioning, as there are other sufficient considerations against the annexation. Abate not a jot of petitioning and remonstrating.

How MANY WILL GO AND DO LIKEWISE? An endeared brother who sends the money with the names of the subscribers, writes as follows:

"Dear Brother Murray:—On reading the Prospectus for the 10th volume of the Telegraph, my heart was stirred within me; and, although my copy was not 'marked with a pen,' yet, according to my creed, (which is, that every member of a church has some duty to perform, and ought always to stand ready and willing to perform it, without being personally urged to it,) I went immediately to the pleasant work, and have had the satisfaction of procuring seven new, paying subscribers; and I verily believe the good hand of God was with me and gave me favor in the sight of the people, for which I would give Him praise.

And now, dear brother, go forward,—for, although the Red Sea may be before us, and the Egyptians behind, we have nothing to fear,—for, if God be with us, (as I sincerely believe he is) who shall prevail against us? May the good spirit of God direct us in all our ways, until Slavery shall be repented of and banished from the earth—Intemperance cease in high places and in low—Licentiousness be driven from the world—and the Peaceable kingdom of our Lord and Savior Jesus Christ be extended from sea to sea, and from the River to the ends of the earth.

By the goodness of God, I continue to subscribe myself your brother."

**CORRECTION.**—In the obituary notice of the wife of Aaron Bemis, given in the Telegraph some weeks since, it was stated that she experienced religion and united with the church, in 1836. It should have read, 1816.

**MONTHLY CONCERT OF PRAYER FOR THE ENSLAVED**, at the vestry of the Baptist Meeting-house, in this village, next Monday evening.

**THE BARRE BAPTIST ASSOCIATION** will hold its next annual session at Topsham.

**Proceedings of the Ferrisburgh A. S. Society**, is in type, but is unavoidably deferred another week.

It is said that the Mechanics and Farmers Bank of Albany, has resumed specie payment.

## VERMONT LEGISLATURE.

[Reported for the Watchman and State Journal]

MONDAY, Oct. 16.

**SENATE.**—Prayer by the Chaplain.—**RESOLUTIONS.**—By Mr. Phelps of Windham, directing the committee on Temperance memorials, to inquire into the expediency of reporting a bill for the punishment of drunkenness. Referred to the committee on Temperance memorials.—By Mr. Young, instructing the committee on manufactures, to inquire into the expediency of providing, by law, for the education of minors employed in manufactures. Referred to the committee on manufactures.

**BILLS.**—By Mr. Van Sicklen, taxing foreign bank stock. Read the first and second times and referred to the committee on finance, by Mr. Smilie, relating to licences to sell wines and ardent spirit, and regulating the manner of granting such licences, and of keeping measures for the sale of wines and spirituous liquors. Read the first and second times and referred to the committee on Temperance memorials.

**PETITION.**—By Mr. White, on the sale of ardent spirits, from the inhabitants of Rockingham, referred to committee on Temperance memorials.

**HOUSE.**—The chair announced the following committees:

On Geological survey of the State—Messrs. Elliot, Allen of Irasburgh, Dillingham, Cory, Webster.

On Temperance memorials—Messrs. Kittredge, Fairbanks, Howe of Vernon, Rachelder, Drake, Eaton, Bacon, Ayres, Richardson, Wheeler, Fisk, Hill, Butler.

On Anti-slavery memorials—Messrs. Brown of Worcester, Pierce, Rockwell, Pond, Blodgett.

**RESOLUTIONS.**—By Mr. Elliot—Resolved, That, as the representatives of the people of Vermont, we are opposed to all monopolies; that we do not regard banks, and incorporations for manufactures and internal improvements, as monopolies, when granted for the public interest, upon the principle of fair competition; but believe them to be beneficial to the community, particularly to persons of small property and the industrious poor; that the public faith ought to be sustained as to existing corporations; and that all future ones, in certain contingencies and upon certain terms, to be clearly stated in the grant, ought to be made subject to the legislative power, consistently with the constitutional principle, that private property shall not be taken for public use without just compensation—on his motion, laid on the table.

**BILLS INTRODUCED.**—By Mr. Hazeltine, providing that towns who have appointed trustees for the surplus since Jan. last, may receive their share of the surplus—referred to the Judiciary committee. By Mr. Partridge, in relation to banks, requiring among other things, specie equal to one-third of circulation, stockholders holden personally to amount of stock, 20 per cent. interest on all bills which banks refuse to redeem, and providing for an annual and thorough examination and report on the condition of the banks,—explained by the mover, who asked a select committee of five, not connected with banks. Mr. Seymour moved to dismiss the bill, but withdrew it at the suggestion of Mr. Tracy, who opposed the proposed reference, as also did Mr. Kittredge. Mr. P. varied his motion so as to refer the bill to a committee of five, without the restriction: opposed by Elliot, and supported by Messrs. Needham and Partridge, and negatively, ayes 99, noes 106; and the bill was referred to the committee on banks.

**PETITIONS.**—From Milton, Concord, Weathersfield, Barre, Lunenburg, Gratton, Wolcott, Bristol, Enosburgh, Salem, Derby, and J. H. Campbell and others, relative to the license laws. Referred to committee on that subject. A large number referred to committee on military affairs. Of inhabitants of Cavendish, Enosburgh, Bethel, Concord, Pomfret, Milton, Joseph Drake and others, to committee on Slavery. Of Concord and Enosburgh, relative to trial by jury.

**BILLS.**—By Mr. Howe, relating to common schools, the design of which is to make a more equal distribution of school money in the several school districts of the State—read the first and second times and referred to committee on education.

**HOUSE.**—**Petitions.**—By Mr. Dee, inquiring into the constitutionality of a law prohibiting the traffic in ardent spirits; by Mr. Hopkins as to the expediency of repealing the usury laws; by Mr. Moore of N. as to the expediency of taxing all lands for the purpose of building roads and bridges, &c.; by Mr. Field of Jericho, as to the expediency of extending jail-yards; by Mr. Hewes, for a committee of three to inquire into the reason of delay in printing the journals of the House of last session. By Mr. Dillingham as to the expediency of abolishing imprisonment for debt, all of which were adopted. By Mr. Partridge, that it is inexpedient and unsafe to grant any bank charters at this session, laid on the table at the instance of the mover.

**PETITIONS REFERRED.**—A very large number on the traffic in ardent spirits, anti-slavery, anti-Texas, and concerning trial by jury—referred to the appropriate committees.

The Governor sent in communications from different States—which were referred, without reading, to a select committee of one from each county.

TUESDAY, Oct. 17.

**SENATE.**—Prayer by the chaplain.—**REPORTS.**—By Mr. Briggs, of the committee on the judiciary, the bill from the House, for equalizing the Grand List, with a proposed amendment from the committee providing a committee of one Senator from each county to join from the House. Amendment adopted, and the